THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCCVIII.—AUGUST 2, 1869.

Essays, Expositions, &c.

CHRIST LIKE MOSES.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me." (Acts iii. 22).

The wonderful plan of human redemption which the Creator made known to the Jews, and that he has more clearly revealed under the Christian Economy, beautifully harmonises. Not only did the multiplied sacrifices which the Jews offered point to the great Offering on the Cross, but all the prophets in their official capacity prefigured Christ. "A prophet, mighty in deed and word, before God and all the people." Among the prophets Moses stands out in bold and striking prominence. He was one "whom the Lord knew face to face" (Deut. xxxiv. 10). At the time of his birth, the king of Egypt had issued the decree that all the male children born among the Israelites should be slaughtered or cast into the river Nile. This was done to prevent the increase of the Israelitish race. Josephus says "It was done specially to bring about the destruction of Moses." When he was born he was hid three months of his parents. At the expiration of this time he was put into an ark of bulrushes that was daubed with slime and pitch to prevent the admission of the water; and it was laid by the side of the river. At the proper time, the proper individual, Pharaoh's daughter appeared. Moses was drawn out of the water, as his name indicates. He became the adopted son of the princess, he was introduced into the king's court, "trained in all the learning of the Egyptians," and exalted to a high position. But when he came to years of sensibility, he saw the oppression of his brethren, and his heart was moved to sympathy. Animated by faith in God, he left the royal court, "he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. xi. 24—26). Ultimately he was called forth to lead the Israelites from bondage to liberty. He was exalted to the high position of a prophet, and predicted a greater prophet than himself. "A prophet," said he, "shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you." Where shall we look to find this prophet,

unless we acknowledge Christ. Prophets we may find in large numbers; but where shall we find "that prophet" who is like Moses? All the annals of sacred and profane history fail to furnish a satisfactory instance, unless Christ be admitted. Neither Mohammed, nor Joe Smith, neither Nathaniel Swedenborg, nor the most celebrated Pontiff, could compare with Moses. They are wanting in credentials. Their teachings and their revelations are contrary to truth. The have taught men to look to the creature for salvation. They have forced their dogmas upon the nations, where they have been permitted, or where they have had an opportunity, by the civil arm, and the furbished sword. Moses turned a rod into a serpent, as an evidence of the divinity of his mission. He taught men to look to God for salvation, and depended upon the power of truth, and the blessing of God, for success to the truth which he taught. The Old Testament itself does not furnish a prophet like Moses. That Isaiah, Jeremiah, Ezekiel, Daniel, and the rest of the prophets whose names and revelations are recorded in the sacred record, were moved by the Holy Spirit, is one of the admitted facts of our holy religion. The internal evidence, the concurrence of books written by different men, written at different places, and written at different periods of time, indicate beyond all doubt their supernatural origin. Still, which of the above prophets turned the rod into a serpent? Where is the one that was on the Mount with God? Where is the one that delivered a different law either moral or ceremonial, from that which was delivered by Moses? Where is the one that occupied so high a position among the Jews? All the prophets of the Old Testament bowed to Moses, as the great law-giver. So far, if Christ be left out, we fail to find the prophet like Moses. Coming down to the days of John the Baptist, we find him asked—"Art thou that prophet" (John i. 21). Evidently the Jews were expecting the prophet whom Moses had foretold. In the person of Christ the prophet appears. His credentials are unquestionable. The spotlessness of his person and his life, the matchless miracles which he performed, in healing the sick, giving sight to the blind, and raising the dead; the testimony which the Father bore to him at his baptism, and at his transfiguration on the holy Mount, when he said—"This is my beloved Son, in whom I am well pleased;" and the presence on the holy mount of Moses, the great law-giver, and Elias, a representative of the prophets who there appeared to recognise Christ, as their great superior, and to lay their honours upon him, constitute credentials that must satisfy every satisfiable mind. It is profitable to observe the points of resemblance which obtain between Moses and Christ.

1. The miraculous preservation of which they were both the subjects is worthy of note. At the time that Moses was born, the king of Egypt had issued the decree that all the male children that were born among the Israelites should be slaughtered or cast into the river Nile. Josephus says, "one of the sacred scribes had informed the king that a child was about to be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinions, he commanded that they should cast every male child which was born to the Israelites into the river and destroy it" (Antiq., Book ii. 9). To weaken the Israelites and to destroy Moses, the decree was issued. Moses however was wonderfully preserved. So, when Christ was born in Bethlehem, "there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him" (Matt. ii. 1—3). Why was Herod troubled? He did not understand the spirituality of Christ's kingdom. He was afraid that this new born king was about to take his throne. But why were all Jerusalem troubled with him? They were evidently afraid of a worse king than they had. The king sent the wise men to Bethlehem, and said to them, "go and search diligently for the

young child; and when you have found him, bring me word again that I may come and worship him also." Did he want to worship him? He wanted to destroy him. The wise men found the child; but being warned of God in a dream that they should not return to Herod, they departed into their own country another way. When the king saw that his imperial command was disobeyed, "he was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under according to the time which he had diligently inquired of the wise men." Surely he might suppose with the execution of such a decree, the new-born King was sure to fall. But while destruction and horror were raging in Bethlehem, and in its coasts, Christ was safe with Joseph and Mary in Egypt; the very country which reared and instructed Moses. Joseph had been warned in a dream to flee thither; and Christ was miraculously and surely preserved.

2. Christ is like Moses as a Deliverer. Before Moses was born, the Israelites had long groaned under the bondage of Egypt. They had been made to serve with rigour, to make bricks without straw, and to serve in all manner of service. God heard their groans and appeared on their behalf. Moses was raised up, and called to lead them forth. He went to the king and asked for their liberty; but nowithstanding the miracle of turning Aaron's rod into a serpent, the king refused to let them go. Then came the ten fearful and destructive plagues. After the destruction of the first-born, Moses led the twelve tribes forth. The red sea could not prove an impassable barrier. Its waves went back before them, and they went through as on dry land. The king and his hosts pursued; but they sank as lead in the mighty deep. "The Lord hath triumphed gloriously. The horse and his rider hath he thrown into the sea." Israel was delivered. The whole world is by nature in the bondage of sin, the chains of Satan. He imposes his servitude and man willingly performs. While boasting of his liberty, man is exposed to the most fearful bondage. He is unwilling, even if he were able, to snap his own fetters, to raise himself to liberty, to God, and to heaven. He can neither make an atonement for his sin, nor change his own heart. His understanding is darkened, and his heart is biased in an evil way. If there had been no Deliverer found, the whole world would have been lost; but Christ has appeared. He assumed a body, obeyed the divine law, and died the death of the cross. He made an atonement for sin, and secured the Holy Spirit. Satan and his hosts may endeavour to keep men in the bondage of sin; but the Holy Spirit descends, applies the truth, enlightens the mind, brings the sinner to repentance, to the cross of Christ, and into the wilderness. Christ is the great Deliverer, born to set his people free.

3. Was Moses a lawgiver? So is Christ. When Moses was forty days on the Mount, he received from God the nature, the dimensions of the tabernacle, and its service, together with the moral and ceremonial law. These he delivered unto the people. He was in reality the king in Jesurun. "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end" (Heb. iii. 5, 6). Christ is the great lawgiver in his church. He is the King in Zion. What he has abrogated that was enjoined by Moses, what he has confirmed that Moses enjoined, and what he has enjoined that Moses did not establish to all his teaching, be strict obedience paid. "I have set," says God, "my king upon my holy hill of Zion" (Psalm ii. 6). To the laws of Christ, the whole church must bow.

4. Was Moses a Mediator? So is Christ. Whatever distress or calamity befel the Israelites, Moses appealed to God for them. He stood between the breach. When the sea was before them, and there seemed nothing for them but death or bondage, when they were destitute of bread and water, when the plague was raging amongst them, when the enemy fell upon them to rob or to destroy them, and when they had rebelled against God and called forth his frown, Moses resorted to God. He pleaded with God for them. Streams of

blessing flowed to them through the intercession of Moses. So the Lord Jesus has passed into the heavens, into the presence of his Father. There he is now, pleading for his rebellious people who are still in the desert. He pleads his own blood, his own sacrifice, and blessings descend into the souls of the penitent. Sinners plead below; but Jesus pleads above. "Deliver him," the sinner, says God, "from going down to the pit, I have found a ransom." Let every penitent sinner draw near to God through Jesus Christ, and the gates of heaven will open before him.

5. Was Moses a Leader? So is Christ. Moses led the Israelites by his instructions and by his example. Christ is the great teacher, and the great leader. He leads by his spirit, by his word, and by his example recorded in the word. Treading in his steps, observing his words, following him in the obedience of his life, in his benevolence, his love, and in his self-sacrifice, we shall be guided in the right ways of the Lord. Moses could not be followed entirely because he was imperfect. He smote the rock in his anger, and "spake" says David, "unadvisedly with his lips." In that matter he could not with safety be followed; but Christ is perfect. Following him we are in the path of safety.

Again, was disobedience to the law of Moses followed by suffering or death? Much more so is disobedience to the authority of the Lord Jesus Christ. Time would fail to tell of the woes and curses pronounced in the law upon the transgressor; but who can describe the misery that will befall the man that closes his ear and his heart to the word and the reign of Christ? "If the word spoken by angels was steadfast; and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. ii. 2, 3). The man that disobeys Christ is shut out from the ordinances and privileges of the church below, and from the presence and glory of the church triumphant above. It may seem a little matter to a man that knows not Christ to discard him; but how terrible is the result! How terrible to be excluded from heaven, from the approving presence of God, from the presence of Christ, of patriarchs, prophets, apostles, and all the redeemed church. How dreadful to be excluded from the holy song, the perfect purity, the perfect light, and the perfect rest of heaven, and to be consigned to interminable misery! These results follow to all who obey not the gospel of our Lord Jesus Christ!

"The man that durst despise
The law that Moses brought,
Behold! how terribly he dies,
For his presumptuous fault.

But sorer vengeance falls
On that rebellious race,
Who hate to hear when Jesus calls,
And dare resist his grace."

The remarks made above show how strong the testimony is for the truth of the gospel. It is a true remark—"if Christ had appeared on earth immediately after the fall of man, we might have had all the testimony of the evangelists, and it might have been sufficient; but we could not have had the testimony of the prophets." Now we have both.

"How firm our hope and comfort stand."

Little Leigh. A. S.

JESUS, THE STAR.

BY THE REV. J. W. COLE.

"I am * * * the bright and morning star."—Rev. xxii. 16.

In a former paper we saw that Jesus, in speaking to his disciples of his mission to our world, compared himself to a "way"—a thing of earth, a road—by means of which men may travel from the evil below to the good which is above. In the text at the head of this paper He speaks of himself as a "*star*," —a thing of heaven—floating peacefully in the firmament on high, and shedding pure and blessed light upon this sin-stricken and sorrow-laden world.

The words "I am * * * the bright and morning star" suggest to us three ideas, namely, Jesus the star, Jesus the *bright* star, Jesus the bright and *morning* star; and we propose a glance at each of these in succession.

Christ is or may be likened to a "STAR," *because he pre-eminently displays Divine power and wisdom.* Nothing is more calculated to strike the human mind with wonder and awe than a study of astronomy; that science which explains the nature and motions of the heavenly bodies. The Psalmist knew, and in the book of Psalms expressed this. We sometimes forget that the darkness of night would totally shut out from our view the glories of creation were it not for the silent beauty of the stars; but when the sun withdraws his radiant face, the moon and stars appear; and thus, not only does "day unto day" utter God's speech, but "night unto night sheweth his knowledge." When we gaze upon

"Heaven's star-sprinkled floor,"

we behold the manifestation of Jehovah's wisdom, and the witnesses of his almighty power. But when by faith we behold the "star" Christ Jesus, all the refulgence of the stars of earth is as nothing to our sight. The wisdom, power, and love displayed in the provision of Jesus as the light of this dark and gloomy world far transcends the love, and power, and wisdom displayed in the creation of "the hosts of heaven."

"God, in the person of his Son,
Has all His noblest works outdone."

Again, Christ may be compared to a "star" *because he is the believer's guide.* In the days of American slavery, the slave worn old with toil, and bowed down with despair, would take his son out into the solemn night, and pointing to the north star, tell him that that was the star of freedom; that beneath its radiant beams there was a land where the sound of the drivers' whips was never heard, and the clank of a captive's chain never known: and the lad would treasure up the knowledge so received, and watch for a time when he should be able to slip the shackles that bound him, and guided by the light of that blessed star, "make tracks for Canada." A worse slavery than that of earth, even the slavery of hell, binds the souls of men, and the word of God points us to Jesus as the "star" of freedom. This is the only star that

"Can fix the sinner's wandering eye."

If we dwell beneath its beams, we enjoy "the glorious liberty of the children of God." If we take it for our guide, 'twill lead us to the land of everlasting rest. At the time when the words under consideration were spoken, the stars were used as guides by the mariners upon the stormy sea. We, too, are sailing upon the ocean of life, and "Jesus the Star" guides his people through life, and brings them at last "unto their desired haven."

Christ may also be compared to a "star," *because of his exalted position.* How immense is the distance that intervenes between the stars and us. How

high are they above our heads. It has been computed that it would take a cannon ball fired upon earth, going at its greatest velocity, four millions, seven hundred thousand years to reach the nearest star; and the distance of some others almost surpass our imagination. How far exalted is the Lord Jesus above the sons of earth! God hath set Him "in the heavenly places, far above all principality, and power, and might, and dominion" (Eph. i. 20). God "hath highly exalted Him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. ii. 9).

Christ may further be compared to a star *because of the influence which he exerts upon this world of ours*. Notwithstanding the great distances of the heavenly bodies, it is well known that they exert an influence upon our earth. So it is with Jesus. Although He is high and lifted up, he exerts an all-potent influence upon this world. "How wonderful," remarks a well known writer, "How wonderful that the moon at the distance of 240,000 miles should raise tides in the ocean, and currents in the atmosphere! That the sun at the distance of 95,000,000 of miles should raise vapours, move the ocean, direct the course of the winds, fructify the earth, and distribute light, and heat, and colour through every region of the globe!" And we, too, may say, how wonderful that Jesus who is ascended up on high, so far above our mortal sight, should have such an attractive influence upon the sons of men! He makes his people willing to follow him in the day of his power; He draws their thoughts from earth to heaven; pours upon their eyes the light of divine truth; and cheers their hearts with the warmth of sacred love. He foretold that it should be so. In John xii. 32, He thus speaks:—"I, if I be lifted up from the earth, will draw all men unto me." We are well aware that "this he said, signifying what death he should die;" but if His very humiliation was a means of attraction to man, how much more powerful in this respect shall his *exaltation* be.

But Jesus is not only called a "star;" He is spoken of as a "BRIGHT" star also. The apostle Paul informs us that "one star differeth from another star in glory." But our Jesus is the most glorious star of all. He shines brighter than all others. This He does by reason of his divine nature. His people are called stars because they partake of the divine nature, but he is divinity itself. They shine in borrowed lustre; He by his own proper glory. Angels, too, are spoken of as stars, but their comparatively feeble radiance pales before the brightness of Jesus

> "As the dim candle shines at noon."

Their brightness is derived from Him; His is inherent and eternal.

He is also "*the* bright" star because of the illustrious example he sets to all mankind. There are many Old and New Testament worthies who woo our study and solicit our regard. Abel for his devotion, Enoch for his spotless life, Abraham for his faith, Moses for his heroism, Job for his patience, David for his gratitude, John for his love, Peter for his earnestness, Paul for his fervour and zeal. Yet, none of these were perfect; the character of each was defective; not one presents to us unsullied features. But no defect marred the life of Jesus; no spot or blemish was found in Him. Surely He is the star *par excellence*; the star above all other stars; the star above all other bright stars. The prince of this world came, and found nothing to accuse in Him, and the King of heaven proclaimed him pure.

Furthermore, Jesus is not only called "the star," and "the bright star," but he is called also "the bright and MORNING star." It is He who chases from our spirits night's horrid gloom.

> "'Tis midnight with my soul till he,
> Bright Morning Star! bid darkness flee."

Astronomers tell us that connected with our planetary system there are two morning stars—Venus and Jupiter—the star of sovereignty, and the star of

love and beauty. But our Saviour combines in his one person the excellencies of both these. He is the star of beauty and of love, and the star of sovereignty also. The two stars we have mentioned are said to be the most remarkable in our system. Venus is well known for its brilliancy as well as for the constancy with which it travels in its orbit; never exceeding a certain distance from the sun. How like is this to Jesus! How brilliant, and yet how constant His career! Jupiter is the largest planet in the solar system; his bulk equals the combined bulk of all the other bodies. So Jesus is the greatest among the "morning stars" of heaven, or the luminaries of earth. The disc of Jupiter is crossed by cloudy and variable belts, and so the life of Jesus was beclouded by woe. He was "a man of sorrows, and acquainted with grief." How varied the incidents of His life,—at one time in the mansion of the great, at another in the lowly cot of the poor. Jupiter, "the morning star," is constantly attended by four moons that follow him through his celestial path, and irradiate his heavenly way. And so is it with Jesus. Angels and archangels surround His throne and attend his steps. Beauty and strength, love and kingly power are His. May Jesus, "the bright and morning star," be our constant guide until we reach that city which John in apocalyptic vision saw the city that "had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

"Then safely moored, our perils o'er,
We'll sing first in night's diadem,
For ever, and for evermore,
The Star!—The star of Bethlehem!"

Braunston, Rugby.

JOTTINGS FROM MY NOTE BOOK.

BY T. W. MEDHURST, GLASGOW.

VII.—BUNYAN ON LUTHER'S COMMENT ON GALATIANS.

"But before I had got thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought, but I desire them now to pardon me, that they had writ only that which others felt, or else had through the strength of their wits and parts studied to answer such objections as they perceived others were perplexed with without going down themselves into the deep. Well, after many such longings in my mind, the God in whose hands are all our days and ways, did cast into my hand one day a book of Martin Luther. It was his comment on the Galatians, it also, was so old that it was ready to fall piece from piece if I did but turn it over. Now, I was pleased much that such an old book had fallen into my hands; the which, when I had but a little way perused, I found my condition in his experience so largely and profoundly handled as if his book had been written out of my heart. This made me marvel; for thus thought I, this man could not know anything of the state of Christians now, but must needs write and speak the experience of former days.

"Besides, he doth most gravely, also, in that book debate of the rise of these temptations:—namely, blasphemy, desperation, and the like; shewing that the law of Moses as well as the devil, death and hell hath a very great hand therein, the which at first was very strange to me; but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this, methinks, I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all the books that ever I have seen as most fit for a wounded conscience."—[*The Works of John Bunyan. Edited by George Offor, Esq. In Three Volumes. Vol I. P.* 22. 1857.]

In this extract from the experience of the Bedfordshire Tinker, we have a

striking illustration of the passage in 1 Cor. x. 13. "There hath no temptation taken you but such as is common [moderate] to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." There is no sin but what can be washed away in "the precious blood of Christ." Thousands are now in heaven cleansed from all sin, clothed in a garment of spotless righteousness, and perfectly sanctified by the Holy Spirit, who were once as sinful as we now are. Let this thought encourage those to TRUST IN JESUS, who now, seeing themselves to be great sinners, conclude that they have sinned past all hope; that Christ's blood cannot cleanse them; and that their evil thoughts and black suggestions are too evil and too black for any precious promise of Scripture to be adapted to their case.

VIII.—UNRIGHTEOUS ANGER.

IN the great prison of hell there are many cells. One is called "THE CELL OF MENTAL MURDERERS." Here are eternally confined those who, while upon the earth, were angry with their neighbours without just cause. They inwardly cherished this lambent flame, till along with hatred, envy, and malice, revenge was begotten. Then nothing was wanting but opportunity to destroy the reputation and life of those they so unreasonably hated. This they sought to accomplish in every possible manner, so as not to injure themselves. Often they succeeded in wholly destroying the objects of their hatred before they gained an opportunity of securing full revenge to themselves.

Next to this is situated "THE CELL OF VERBAL MURDERERS." Its inhabitants are those whose delight it was to withhold from the character of others the good which they deserved, and to speak of them the evil which they had not merited, or if they spoke of them the evil which they did deserve, they were careful to do it in such a way that they would not have wished others to have spoken of them had they been in like circumstances. These persons, if in company for but one quarter of an hour, were never able to carry on a conversation except at the expense of the character of some absent acquaintance. Yea, so prevalent was their practice, that it became a proverb concerning them, "That scandal was the very life and soul of their conversation." The names by which they were known were, TALEBEARERS, BACKBITERS, RAILERS, and EVIL-SURMISERS. They had a malicious way of tacking a "*But*" to the end of every sentence of praise they ever uttered. Thus they would say, "He is a good sort of a man, *but*."—"She is an agreeable lady enough, *but*." And so that little unintelligible word "BUT" stabbed a man or woman's reputation through and through. These are they who were angry without cause, and they now suffer the righteous anger of God. They with their words, and surmises, and mysterious looks, sought to damn others, and now they are damned themselves. With an arched eyebrow they sought to fix a stigma upon many a good man, and now they themselves are tormented under the just curse of God.

All anger is sinful when we are angry with the providence of God; with the laws of God; at the doctrines of the gospel; at the good we see in others; against those who differ from us in religious worship, or in religious opinions; when we are angry at reproof; when we wish evil upon our reprover; and when we endeavour in any way to avenge ourselves. To all who act thus, the question "*Doest thou well to be angry?*" (Jonah iv. 4), is applicable. And the answer is not far off. Thou doest not well—thou doest wrong—thine anger is sinful, very sinful. It can never be a doing well for a creature who provoketh God so often to be angry with a fellow Christian. Ah! brethren, the command "*Be ye angry and sin not*," is, indeed, a difficult one for us to keep; for alas! we are always prone to evil, and sin continually. Only that anger is without sin that is against sin.

IX.—THE SECOND COMING OF CHRIST.

IN seeking to explain unfulfilled prophecy, it is our wisdom and duty to think and speak with more than usual diffidence. What is yet future we can see but

indistinctly, even when it has pleased God to reveal it. Some things yet future are spoken of very plainly, with many details, in a great variety of ways, and by almost every one of the prophets, as also in the Revelation, and elsewhere in the New Testament. Yet, even the most clearly revealed are, in a degree, like objects in the distance, and seen through the haze; much more is this so with respect to those unfulfilled prophecies which are spoken of less explicitly. It is also our wisdom and duty to remember that prophecy was not given to satisfy vain curiosity, but for a higher and a practical purpose.

The apostles kept the second coming of the Lord before the minds of believers of their day constantly, not as a speculative doctrine, nor as a matter of curiosity, but in the most practical manner; employing it as an incentive to every and the most common duties, trials, and difficulties of daily life. They used the doctrine of Christ's second coming to comfort those who suffered for the gospel's sake, and under the loss of believing relatives and friends, as a stimulus to ministerial faithfulness; as a reason why we should not judge others, nor judge even ourselves positively, but wait for the decision of the Lord on both; as a motive even with servants to fulfil all the details of duty to their earthly masters with faithfulness, not purloining either their time or money, and not answering again; and to all, this glorious hope was held forth as one of the most effectual of all motives to become in heart and mind like to their Heavenly Master, the Lord and Saviour Jesus Christ, and to purify themselves as he, whom they would hope to see and to reign with, is pure.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that WHEN HE SHALL APPEAR, we shall be like him; for we shall SEE HIM AS HE IS. And every man that hath this hope in Him purifieth himself, even as he is pure" (1 John iii. 2-3). "Now unto Him that is able to keep you from falling, and to present you faultless before THE PRESENCE OF HIS GLORY with exceeding joy to the only wise God, our Saviour, be glory and majesty, dominion and power, both now ever. Amen" (Jude 24, 25).

THE BAD FOOT.

BY H. WATTS, STANNINGLEY, LEEDS.

In the year 1857, I was called upon in the providence of God to hold a series of special services in Grantham, Lincolnshire. On Lord's Day, April 19th, I preached in the evening in the Exchange Hall, and there was a large attendance composed chiefly of the working classes. The subject of the discourse I well remember. It was taken from the sixteenth chapter of the Acts of the Apostles, and referred to the midnight service held by Paul and Silas in the prison. To the left of the platform, facing the speaker, sat a poor lad, in a singular position. One foot was well bandaged, and as he sat nearly doubled on a low form, he managed to support it with the other. His face looked intelligent, but it was pale and careworn, as if he had suffered much in mind and body. Not one person, however, in the congregation, listened to the sermon more attentively than he did. He seemed as if he would have devoured every word; and he would occasionally wipe away the tears that rolled down his cheeks. At the close of the service I was told that his name was George Houghton Roberts, and I was asked to go and speak to him. At once I went up to him, and taking him kindly by the hand said:—

"My poor lad you seem to be unwell."

"Yes, sir," said he, "I am not well; you see I have got a bad foot."

"I perceive you have: what is the matter with it?"

"It is an abscess, and I have had it now for more than six years. When I was twelve years of age my foot caught in a grating; it swelled and inflamed, and then the part affected formed itself into an abscess; after a while the bone too became diseased, and I have now no hope that I shall ever be cured in this world."

"Then how did you manage to come to this Hall?"

"I have a little carriage which some kind people bought for me. My father, who is very good, often wheels me about in it that I may get a little fresh air and enjoyment. He brought me in my carriage to night, and when I came to the door of the Hall took me out and carried me in on his back. That is how he always does when I want to go anywhere."

"But why did you want to come here at all to-night?"

"Because I am in trouble, sir. I suffer more in mind than in body; my sins are a heavy burden to me, and I pray to God, but cannot get peace. But what troubles me most is, that *blasphemous thoughts* take possession of my mind. They haunt me night and day. I try to drive them away but I cannot. What shall I do, sir, to get rid of them—what shall I do?

It struck me as a very singular thing to hear a lad like himself talk in such a strain as this. As he asked the question "what shall I do? he looked up into my face as if he was well nigh in despair. I learnt afterwards more about his state. For two years he had been the subject of deep convictions of sin. For some months he kept the matter to himself; but one night his anguish was so great that he could keep the secret no longer. He cried out to his father, who came to him and asked him what was the matter. He told his father that he was afraid to go to sleep, lest he should wake up in hell. His father talked to him, and prayed with him, and slept with him that night. From that time his convictions deepened, and now his state of mind was most deplorable. What could I do with him? All that I could do was to try to show him that his case was not so bad as he supposed. I strove to show him that he never would have felt himself to be such a sinner had not the spirit of God convinced him of "sin, righteousness, and judgment to come;" and that the blasphemous thoughts that troubled him so much were simply injected by Satan to keep him from Christ. Then, as Paul and Silas urged the Philippian jailor, so I urged him to "believe on the Lord Jesus Christ and be saved." What I said, simple as it was, gave him comfort. From that time light dawned upon his soul. I frequently visited him and found him progressing in spiritual knowledge. When I became the pastor of the Baptist church in the town his father often brought him to my Bible class, which was held on the Lord's Day afternoon. I became very much attached to "poor George," as we used to call him; and so did all the members of the class. He was so attentive, so eager to receive instruction, and withal so patient in bearing his sufferings, that few could help loving him. It is a fact that can be borne out by living witnesses, that, so patient was he, so willing to endure what he conceived God called upon him to bear, that during the space of seven years of acute suffering, he was never heard to express a murmur at his lot. I fancy I can see him seated in the class now. There he is, with his pale earnest face and lame foot; his Bible is in his hand, and he reads as if he feels every word. His answers are always ready, a proof that he is a constant student of the word of God. Any remarks that are made about Jesus please him well. Christ to him is all and in all, and he cannot hear too much about *him*. When the time comes for closing he is not tired. To him the Bible class has been an hour's long looked for rest. We part shaking hands and hope to meet again. We do meet again and often; and now when we can thus meet together no more, I still think of him, and the remembrance of those happy Sabbath afternoons we spent together, makes me feel that of all the Bible classes I have ever held, not one has left behind it more hallowed associations than the one which I held that year at Grantham.

In the autumn of the year 1858, I was called upon to attend his dying bed. It was after service on the Lord's Day evening. I read and prayed with him, and he told me that he was very comfortable, and that Christ was very precious. On the following Wednesday morning I had my last interview with him. As I entered the room Mrs. Woolley, one of our members, and a very dear friend, said:—

"Mr. Watts, you are just come in time: George wants you to talk with him, for he is in trouble."

"I sat down by his bedside and asked him what was the matter."

"O sir," replied he, "those wicked thoughts have come to my mind again."

"Have they! Well, you don't love them do you, George."

"No: I hate them—I wish I could drive them away."

"Then, George, you are just like the Psalmist, he said, 'I hate vain thoughts but thy law do I love'."

"Oh! I do hate them, too."

I began to talk to him in soothing strains respecting many gospel promises and verses of hymns. He listened with an earnestness that I shall never forget. At last I said:—

"George, you can say in spite of all that Satan suggests to your mind:—

'Nothing in my hand I bring,
Simply to Christ's cross I cling.'

"Satan can never beat you out of that, can he?"

I had touched the right chord in quoting these lines. In a moment his face became radiant with joy. He said—

"That's it—that's it—I believe it. Jesus hath begun and finished the work for me. This must be my song—

'Nothing in my hand I bring,
Simply to Christ's cross I cling.'"

I left him very happy—rejoicing in the Lord. When his mother—a Christian woman—came into the room, she saw that a change had come over him—she read it in his face. He said, "O mother, I *am* happy now: all is right; Mr. Watts has directed me to the cross of Christ." From that time until death separated his soul from his body, he enjoyed a solid peace. He passed a night of great weakness, but referring to it he said—"Though I am weak yet am I strong." He then thought of the seven long years of suffering that he had had with his foot. These now were all passed away and heaven was in view. The thought filled his soul with joy. "Ah!" said he, "*there will be no bad foot there.*" He then spoke of Christ. Said he—"Jesus is precious: how I love him and how he loves me; I love him because he first loved me. Thanks be to God that giveth me the victory through our Lord Jesus Christ." These and similar utterances escaped his lips until nature was nearly exhausted. Then loved ones saw that the end was near, and they wiped the death dews from his pallid brow. He was fast sinking when he made an effort to speak once more. What did he want to say? He only wanted to speak once more for Jesus. His last words were—"*How precious Jesus is*;" and in a few minutes his spirit passed away to that glorious land where suffering is unknown.

It may be that this narrative may fall into the hands of some young person whose youthful life may be a life of suffering. How many young people are doomed to waste away in their prime! How many have I been called upon to visit who have been struck down in the flower of their youth! Are you, dear reader, one of these youthful sufferers? Is your life slowly ebbing away? If such is the case I beseech you do not murmur or despair. Your lot may be hard; your sufferings may be great; but after all you may be made happy. There is something that can more than compensate for loss of youthful vigour, earthly comforts, and years of mental anguish and bodily pain. Do you want to know what it is? I will tell you. It is the religion of Jesus. George Houghton Roberts found this out. He was as you have seen a young man, and a seven year's sufferer, yet he was made happy by believing on the Lord Jesus and clinging to his cross. It made him content with a suffering life; it gave him a triumphant death; and it gained for him the eternal victory. He thus shows you, sufferer as you are, the way to be made joyful. Seek at once

the Lord Jesus. Put your trust alone in his atoning work for the salvation of your soul. Cling only to his cross; and never rest satisfied with anything less than a new heart, and the witness of the Holy Spirit with your spirit that you are a child of God. If you thus act depend upon it it will be well with you, and you will yet be brought to thank God for that very suffering which has been the means of leading you to Jesus, and of giving you a good hope, that when death comes, you will exchange the sorrows of earth for the joys of heaven.

THE ALTAR'S SIMPLICITY.

"If thou shalt make me an altar of stone, thou shalt not build it of hewn (or *polished*) stone; for if thou lift up thy tool upon it, thou hast polluted it" (Exodus xx. 25.) Thus would God teach us his entire disapproval of the *inventions of men* in the worship or service which he has appointed, however harmless or even desireable those inventions may appear to human wisdom. An ancient Israelite, on reading this command, might have thought within himself,—What harm can there be in a little polishing of these rough stones; would it not rather aid us in our worship and shew our zeal for God? But the Lord "knew what was in man," and that by one addition after another the altar would in time become itself an object of worship. The tendency of man has ever been to corrupt the truth, and to depart further and still further from the simplicity that is in Christ. A sad illustration of this have we in the present fearfully corrupt state of the Roman and Greek churches. The "chaste virgin" of primitive times has, by slow degrees, become the now gaudily attired and drunken harlot,—"drunken with the blood of the saints." And even in the Protestant churches of our own land, there has been far too much of man's inventions and additions. The command neither to add to nor take from the written word has been sadly disregarded. The truth as it is in Jesus is now seldom to be seen in its primitive purity and simplicity. Like the unhewn altar, the New Testament model of a Christian church was deemed too plain and unattractive. Why not make it more ornate, and more aggreeable to the world without? It surely ought to be sufficient to reply, that then it would be no longer according to the Divine pattern. Turning to that pattern, we find it marked throughout with the most *perfect simplicity*. Our blessed Lord himself, in so far as regards outward adornment, never once allied himself, in the smallest degree, to earthly pomp and grandeur. In the history of His birth, life, death, resurrection, ascension, we notice the entire absence of all *earthly* glory. The same may be observed of the disciples who "had been with Jesus and learned of him." His inspired Apostles, to whom were committed "the keys of the kingdom of heaven," even these never once assumed or received *titles* of any kind. They were not called "Rabbi," or "Master," or "Father," but only plain Peter, James, John, Paul, &c., without even the simple prefix "Saint," and this by the express command of the Lord himself (Matt. xxiii. 8, 10). No broad *phylacteries*, or distinguished livery of any kind did Christ's servants then wear. Distinctions of *grades* and *castes* in the church were at that time wholly unknown: on the contrary, they were taught that "there is neither Jew nor Greek, neither bond nor free, neither male nor female; for ye are all one in Christ Jesus." Paul the Apostle, Onesimus the slave, Philemon his master, felt and acted towards each other as brethren in the Lord, one in Christ Jesus, fellow-saints, fellow-heirs. The exercise of lordship, dominion, authority, as in earthly governments, was expressly forbidden amongst them: he was greatest who was servant of all, and only he who humbled himself was exalted (Matt. xx. 25). In their Christian assemblies there were no "chief-seats" set apart for those "in goodly apparel," while the poor sat at their "footstool," but they mingled together as members of the one family, children of the one common Father. The same simplicity marked their public addresses; "their speech and their preaching was not with enticing words of man's wisdom,

but in demonstration of the Spirit and of power." Their service for the church was rendered "not by constraint, but willingly; not for filthy lucre, but of a ready mind." The design of God in all this being, "that no flesh should glory in his presence;" but, as it is written, "he that glorieth, let him glory in the Lord."

But alas! this Divine order of things in the church is changed. The "iron tool" of man's invention has been for centuries past busy at work, and has covered the simplest and noblest of God's works with all manner of human devices, until its true and real glory is well nigh departed. Oh, that the living members of Christ's body, the church, would awake to a deep sense of their responsibility in reference to this great subject, and with Godly jealousy bring every point, whether of doctrine or of practice, "to the law and to the testimony," and judge it accordingly. "THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THERE, AND YE SHALL FIND REST FOR YOUR SOULS."

Hampstead, N.W. J. GROOM.

Fragments and Choice Sayings.

PREACHING THE GOSPEL.

A WORLDLY-MINDED, unconverted woman, once endeavoured to discourage a young man who had just graduated from college, from preparing for the ministry. When she found that her words availed nothing, she said, "Then if you preach, preach the gospel." Thus she testified to the excellence of the gospel. What is there that can be compared to the gospel? When a minister preaches anything else, he feeds starving souls with an empty spoon. The gospel is always needed. The preaching of the gospel God will accompany with his blessing. A young licentiate, who is now doing a great work for Christ, wrote to a fellow student, after they had been preaching a few months: "I doubt not that practice, this summer, has taught you many things. I hope it has me. Something about the Bible, as *the* book in which to find both what to preach, and how to preach; something about the Spirit, given in answer to the very prayers that he gives, to make the word plain to us when we read it, and to our hearers when we preach it; preach *it*, not preach *about it*. The seed is the Word. God says *his Word* shall not return unto him void; he never made any such promise about what we may choose to add to it, except, of course, by way of explanation, illustration, exhortation, which is not adding to it, merely putting it in the strongest possible light."

This is what Christ says: "Preach the gospel. Go ye into all the world and preach the gospel to every creature." God says: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Sabbath School teacher, do you preach the gospel? Do you tell your class what salvation is? Do you speak of Jesus as the Saviour they need? O do not feed the hungry little ones with an empty spoon. Give them wheat, and not chaff—the wheat of the gospel. Give them the bread of life. Preach the gospel always; ask God to bless his precious truth.

"LET NOT YOUR HEART BE TROUBLED."

SWEETLY floating down the centuries come to us the tender words:—"Let not your heart be troubled." Look up, faint toiler in this work-day life, and catch the music of this sentence as it falls from hallowed lips:—"Let not your heart be troubled." Jesus says it to you. What love beams on His face! What tenderness! He knows how weak and frail you are. He sees that the path is narrow and rough. He sees that your feet are

bleeding as you press along through the defile of poverty. He sees the parched lips; He hears the tremulous sigh; and He knows if it is for love of him, if, indeed, you are trying to follow in his way.

"Let not your heart be troubled." The path of life is short. Do you tread on thorns? Each step makes the way shorter; each day you are nearer laying the burden down.

"Let not your heart be troubled." You are going home. The care, and toil, and want of comfort will all be forgotten as soon as you reach your Father's house. No more home-sickness; no more reaching out for sympathy; no more weary, lonely hours.

"Let not your heart be troubled." "Where I am, there shall ye be also." Look forward. The furnace-heats will die away; the tests will all be tried; the gold will appear.

Have you lost friends? He wishes to be the beloved of your heart. Have you lost wealth? It is that He may support you entirely. Are you sick? He is the Physician. Are you a helpless widow? Thy Maker is thy husband. Are you bereft of earthly kindred? Jesus is your Elder Brother. Do you suffer? Lean upon Him; He carries in his bosom those who are too feeble to walk by the way. How tender is His love? "As one whom his mother comforteth, so will I comfort you." Rest upon Jesus.

"Let not your heart be troubled."—*S. S. Times.*

THE PIOUS BAKER.

"A word spoken in due season, how good it is."—Prov. xv. 23.

A BAKER who travelled the country disposing of his bread, stopped at a public-house, where he was waited on at dinner by a young girl. When opportunity offered, he asked the girl if she loved the Saviour. She answered that she did not. He then, in earnestness and simplicity, unfolded to her the way of salvation, and urged her to accept Christ as her Saviour. The words were but few, and he returned home. Again he found himself at the same public-house; but now an old woman served at the table. She recognised him, and asked him if he remembered the former visit. He did. "Do you remember the girl that served you?" "I do." "She was my daughter; and oh! how I thank you for the few words said to her on the subject of religion. They were the means of her conversion; and oh! dear sir," bursting into tears, "they prepared her for a sick and dying bed, to which she was suddenly brought. She often referred to the interview, and she passed away in triumph. She is now with that Saviour you made known to her."—

SECRET PRAYER.

I DO not say one is a hypocrite who does not pray in secret; yet I say a hypocrite does not pray in secret. It is to be said also that the privilege of secret prayer is valuable in the highest degree. There one is honest and sincere with God. There the spirit is sweetly refreshed and great blessings are obtained. Do not neglect private devotion.

Would it not help the good cause of Christ if the Christian world would frequently, with the spirit and the understanding, sing:—

"Here, Lord, I give myself away,
'Tis all that I can do."

When we gave ourselves to Christ in an everlasting covenant not to be forgotten, and were accepted of him, are we not recreant to our vows, if at any time we withhold any part of the offering?

Page for the Young.

LEANING ON JESUS.

A LITTLE girl lay dying. She had been brought low by a sad and painful disease. Not long before, her step had been as light and her heart as joyous and gay as those of her companions. But her body was racked with pain, the icy hand of death had touched her,

and she was about to go into eternity.

"Does my little one feel sad at the thought of death?" asked her papa, as he watched the look of pain on her face. "No, dear papa," said she smiling; "my hand is all the while in the hand of Jesus, and he will not let it go."

"Are you afraid dear child?" asked the minister, at another time.

"No; I cannot fear while Jesus supports me," she replied, quickly.

"But are you not weary with bearing pain?"

She said, "I am leaning on Jesus, and don't mind the pain."

And so this little lamb of Christ's flock went to the fold above, leaning on the good Shepherd who "gathers the lambs with his arm."

Shall we be found leaning on Jesus, so that we shall not mind pain or fear of death?

BE KIND.

Little Robert way a playful, intelligent boy. He did nothing by halves. If he studied, he did it with all his might, and was sure to be at the head of his class. Yet he was gentle and affectionate. He had a famous dog, who shared all his sports, and seemed as happy in them as his master. Lion, for that was his name, would take Robert's dinner basket in his mouth, and carry it carefully and safely; and he would defend his master from rude boys, as if he were his guardian. This boy grew up to be a man, and became a minister of the gospel. He has ofter been heard to say that he *could not trust a boy who was unkind to animals.* God made them for our service; not for cruel sport.

TALKING TO GOD.—A TRUE STORY FOR THE LITTE ONES.

A little girl, six years old, was one evening gently reproved by her pious mother for some of her faults during the day. She seemed very sorry; and shortly afterwards, when she thought she was alone, some one passed by, and heard her talking, but in too low a tone for any one to understand what she said.

The next evening, after repeating her usual prayer, at her mother's knee, the little girl asked earnestly, "Have I behaved better to-day?" Her mother answered that she was much pleased with the day's improvement, and hoped that her little daughter would always behave as well. "Then," replied the child, "I must go and talk with God again. I told him, yesterday, that I wanted to be good, and I begged him to help me, and he has helped me all day long, so that I could not be naughty, even when I felt it in me."

Yes, dear children, the evil is *in us* all the time, and it is only by God's grace that we can subdue it. Go and *talk to him* about it, and he will help you to avoid every evil way, and to obey the precepts of his holy law, all the days of your life.

"WONDERFULLER."

One day a little blue-eyed friend of mine was playing merrily in the parlor, seeming to have no thoughts beyond her pleasure, when a gentleman and lady in the room began to talk about the Bible. The gentleman thought that a great many things in that wise book were not meant to be understood exactly as they were written. For instance, that the bunch of grapes which required the strength of two men to bring out of the "land flowing with milk and honey," was really an entire vine. The lady agreed with him. My little four year old friend dropped her toys, and going to the lady, put her hand upon her arm, and looking at her with pitying eyes, said,

"Aunty."

"What, dear?" the lady answered.

"Do you know who made you?"

"Yes."

"Who?"

"God."

Then, summoning all her strength, in solemn tones the baby asked, "do you think it was any *wonderfuller* for God to make that big bunch of grapes than to make you?"

Reviews.

The London Quarterly Review. The number for July, 1869. London: Elliot Stock, 62, Paternoster-row, E.C.

THIS number of the London Quarterly is full of varied and deep interest. It contains articles on The History of the English Bible, Methodism in Sweeden, Robert Browning and the Epic of Psychology, Cosmogony, Reports of the Registrar General, Review of the Abyssinian Expedition, Norway, Modern Judaism and Christianity, and several briefer Literary Notices. All the subjects are treated in a scholarly and able style, and are popular and interesting at the same time.

The Baptist Tract Society has just added the following excellent tracts to its publications:—

No. 371, *The Danger of Delay.* Pp. 4.
„ 372, *Answers to Prayer.* „ 4.
„ 373, *Trusting and Trying.* „ 4.
„ 374, *Behave Kindly.* A tract for everybody. Pp. 4.
„ 375, *Be not weary in well-doing.* 4.
„ 376, *Life in Death.* A most thrilling narrative. Pp. 12.
„ 377, *Works and Faith.* „ 4.
„ 378, *In Perils in the Sea.* „ 8.
„ 379, *On Giving.* „ 8.
„ 380, *A Persecutor Disarmed* „ 4.

NEW SERIES.

No. 11, *Past Feeling.* Pp. 8.
„ 12, *Successful Reproofs.* „ 12.
„ 13, *Children who Loved God.* „ 16.
„ 14, *A Faithful Promiser.* „ 8.

"*Sound an Alarm!*" An appeal to Protestants. By Pastor CHINIQUY. One shilling per thousand, may also be obtained at the Baptist Tract Society's Depôt.

All the above will prove invaluable additions to the stock of loan tract societies. May they have a wide circulation, and be abundantly blessed!

Intelligence.

BAPTISTS IN FRANCE.

In the first century of our era, the Christians of France, specially those in the south, had churches; in the second and third century they increased the number of them. Those churches, although protected by some Roman Emperors, as Adrian for instance, were not allowed but only tolerated. Public preaching and the building of baptisteries were forbidden except in a few towns that had, as Aix in Provence, a particular privilege. The Christians were obliged to have in the church itself all that was necessary to divine worship, even a baptistery and lodging for the priest and his clerk. But as soon as the Christian religion triumphed under the reign of Constantine, they hastened to practice the liturgical prescriptions. Then the baptistery became an edifice of itself for the only purpose of baptising; it was the strongest victory of Christianism, for, if up to that time many towns had possessed at least one church, very few were able to erect also a baptistery. In Lyons, immediately after the edict of Constantine, the faithful set themselves at work building the cathedral of the Holy Apostle, and they erected at the road side, a few steps from it, the baptistery of the diocese of Lyons. The baptistery of this first cathedral has come down to us in a good state, thanks to the care taken of it in the early time. The church has been reconstructed several times, yet the baptistery has always been spared, and it may be seen at the present time under the northern part of the church of St. Nizier. It was primitively on a level with the ground; time has buried it. Its basis is set six feet or more beneath what was the level of the ground in the fourteenth century; this single fact would be

sufficient proof how ancient it is. It is more than twenty-one feet in length and the breadth is equal to the length.

As far down as the eighth century baptisteries in the south of France had generally a circular or polygonal form, when the people felt the usefulness of arches they added two to the baptistery where they performed ceremonies complimentary to baptism. Generally the number of arches was four or eight. The baptistery of Lyons has effectively the shape of a Grecian cross, the arm of which forms four half circular arches. The vault is a cupola. In 1528 the baptistery became the grave of S. Ennemond. It was repaired in the fifteenth century, but the reconstruction is apparent only in the dome. Two ancient pieces are to be found in the baptistery, an altar and a grave. The altar is anterior to the tenth century. As for the grave it is framed in the wall which contains the relics of S. Ennemond, it is supposed to have been used as a baptismal tub by the Christians of Lyons, in the crypt of St. Treneus first, and afterwards in this baptistery, where it must have been carried in the fourth century. From the baptistery one can go into the catacombs digged at great cost in 1754.

If any of our Baptist friends should come to Lyons their meeting room or chapel is 161, Avenue de Saxe, and they will be glad to see them.

NORTH WESTERN ASSOCIATION.

The Annual Meetings were held in Knowsley Street Chapel, Bury, Lancashire, on Wednesday and Thursday, June 23rd and 24th. The Rev. James Webb was appointed moderator. The reports from the churches were, on the whole, of a cheering character. There had been 186 members added to 13 churches, of whom 124 had been received by baptism. The losses by death, dismission, erasure, &c., amounted to 88, leaving a clear increase of 98 members. The association comprises 16 churches with 1,729 members; sunday scholars, 4,246; teachers, 504. The association sermon was preached by the Rev. H. Dowson, President of Chamber Hall College, who delivered a discourse rich in gospel truth, founded on Colossians ii. 3. The circular letter on "Spiritual Declension—its Causes and Effects," was read by the Rev. J. G. Hall, of Bacup, and afterwards adopted as the Letter of the Association. A paper read by Mr. John Hurst, of Rochdale, on "The Relation and Connection that should exist between the Pulpit and the Pew in the work of Christ" gave rise to an interesting discussion, in which several brethren took part. The early prayer meeting on Thursday morning, conducted by Rev. A. Nichols, of Sunnyside, was well attended, and felt to be a season of refreshing. The address at this meeting was delivered by the Rev. D. Davies, of Bacup.

Our esteemed brother, the Rev. M. Geissler, of Saxony, who had been specially invited to attend the meetings of the association, gave a detailed account of his labours, and of the success with which God had been pleased to crown the work of his servants in the kingdom and provinces of Saxony. A resolution was subsequently adopted pledging the churches of the association to raise funds for the support of Brother Geissler, and his coadjutors in the work. The cordial thanks of the association were presented to Henry Dean, Esq., of Colne, for his generous proposal to give a plot of ground, on certain conditions, together with a handsome subscription for the building of a chapel and school at Nelson, near Colne. The subject was left for consideration by the association committee. The closing service was held in the open air, when W. P. Lockhart, Esq., of Liverpool, preached an earnest and impressive sermon on the healing of the paralytic, as recorded Mark ii. 1—12. The services throughout were well attended, and characterised by the most entire harmony of feeling, and our thanks were specially due to the friends at Bury for their Christian hospitality, but above all to the Father of mercies for the measure of success with which he has favoured us, and for permitting us to enjoy this delightful season of holy fellowship.

John Howe, Secretary.

BAPTIST THEOLOGICAL INSTITUTION, BURY, ANNUAL MEETING.

THE third annual meeting of the friends and supporters of this institution was held in a tent in front of Chamber Hall, on Wednesday, July 7th. There was a good attendance of ministers and friends, including the Revs. H. Dowson (Principal), J. Webb, J. Harvey, Dr. Evans, J. Russell, F. Howorth, S. Walker, M. Geissler, (Saxony), Mr. W. Shaw, of Longwood; Mr. J. S. Macmaster, Manchester; Mr. S. Howorth, Bacup, &c.

The Rev. H. Dowson occupied the chair, and when the meeting had been opened with devotional services, he said it was pleasant to him to see such a large gathering, as it showed the interest taken in the institution from the beginning had not diminished, but was a proof that the interest was increasing. He gave all a welcome, for they had pleasant news to communicate on all hands. Mr. Dowson then read the report, from which we make the following extracts:—

Your committee are thankful to present a favourable report of the proceedings and successes of the past year. Fifteen young men for the whole or a part of the session have pursued their studies under your patronage. Of these Henry Briggs and John Roebuck Russell, who were received on probation in September last; have been cordially accepted for the full course of study. To these must be added the name of William Giddings, from Offord, Hurts, who is pursuing his studies for a limited time, principally at his own expense. At the commencement of the year, Mr. Edward Cossey, who, though sustained by the funds of the institution, had been under the tuition of their esteemed friend the Rev. T. Dawson, of Liverpool, accepted the earnest invitation of the first Baptist Church, Shipley, near Bradford, to undertake the pastorate. To this office Mr. Cossey was solemnly set apart in February last. Four students have finished their course in the institution, all of whom have for several months been appointed to other spheres of labour; Mr. Wilkinson, to the Baptist Church at Barnoldswick; Mr. Alfred Pickles, to the Baptist Church at Rochdale; and Mr. J. Rigby, to the Baptist Church at Heywood. These invitations have been cordial and unanimous. Mr. Baeschlin, who, it will be remembered, was sent to the college by the church at Hamburg, and on the recommendation of the Rev. G. Oncken goes out as the missionary of the Baptist Churches in Germany to preach the gospel to the Chinese. He will probably sail before the close of the year, his destination being Ningpo, in China. With thankfulness and joy your committee send forth to the great harvest field these labourers, amongst the first fruits of an institution from which they hope thousands of heralds shall be sent, each giving a certain sound, and proclaiming in various languages and climes of humanity, salvation through the cross of Christ. The rest of the brethren desire still to receive the benefits of the institution. Mr. Newton, whose three years term closes in February next, has asked permission to extend his course for twelve months beyond that period, which extension has been granted. For the vacancies thus created several applications have been laid before the committee. Mr. Giddings having completed his probationary term has been cordially received for such longer period as he, under the advice of the committee, may wish to remain. The following young men presented themselves to the executive committee, and were accepted for the ordinary period of trial:—Shem Davis, from Aberdeen; and Joseph Fairbank, from Farsley. Others will be received at Christmas, so that the number will be as many as the capacity of the institution will allow, but far too few to meet the demands of the churches upon the college for the ministrations of the students. The committee at the same time are anxious to receive those only who have gifts for preaching and aptitude to receive instruction, and they trust that the churches will be very cautious in the recommendations which they send. The conduct of the young men in the house has been a source of comfort and joy to the president. Harmony and Christian feeling have on the whole prevailed during the session, which was closed with a meeting for fraternal salutation, prayer, and praise. The arrangement by which the students are separated for a portion of the day in their respective lodgings is found in many respects a great improvement on the ordinary system of domiciling them in one house. It has some disadvantages, and entails a little more expense, but the advantages, where there is proper and constant supervision, outweigh the inconvenience connected with the arrangement. The employment of the students in their strictly professional work has been constant and successful. Vacant churches, new and rising interests, and pastors needing supplies have almost con-

stantly absorbed the strength and preaching faculty at the college. Churches in the town and neighbourhood of other denominations have availed themselves of the services of our young brethren, and on the week evenings, in the open air, the gospel has been earnestly preached, especially with a view to the benefit of the unconverted. The number of sermons or addresses delivered by the students during the past year is twelve hundered and ninety-nine. Maintaining with unwavering constancy every principle upon which this institution was at first founded, both as to doctrine and church polity, we hold that the conversion of man to God by the foolishness of preaching under the power of the Holy Spirit, is one great end for which in the centre of this busy hive of industry and population this institution has been located. They have only to add upon this part of the report that the health of the students has been good, and that no serious interruption to their studies has resulted from sickness. The president has been assisted in his labours by the aid of Dr. Evans and the Rev. James Webb. The former has continued and completed his course of lectures on church history, extending to the close of the fourth century; and the other has taken the department of general literature. The thanks of the institution are also respectfully tendered to Dr. Davies, of Bury, for his kindness in giving to Mr. Baeschlin gratuitous instruction in surgery, which will be very important in his work as a missionary to heathen lands.

The report then gave particulars of the work done during the year.

The question of funds reminds us of the losses the college has sustained by the decease of several of the warmest friends. Among these may be mentioned Steel Brook, of Longwood; and Miles Illingworth and Stephen Watson, of Bradford. They were firmly attached to the principles upon which the society is founded, and generous in their contributions to its support, and they have left an example of attachment to truth which we trust the younger members of our churches will be anxious to emulate. The treasurer's account shows, as aforetime, a balance on the right side of the column; and the committee would again acknowledge the cordial liberality which has been exercised by pastors and people—exercised, moreover, in the face of commercial depression unusually severe. Judging from the experience of the past, it may be expected that funds will be furnished for the coming year. The strong attachment professed and entertained by the brethren who leave the institution to exercise the work of the ministry in various localities will year by year produce pecuniary results over a wider area and on a higher scale. The committee, in closing this report, would commend to their successors in office and to the blessing of Almighty God an institution which they trust is doing good service in the cause of the Divine Master. They are prepared not only to give within the walls of the college a sound English and theological education, but where it is deemed desirable and in special cases of aptitude for instruction, an education of a higher literary character in one of the universities. But in the college theology is the primary subject. The motto of our teaching is, "Jesus Christ and Him crucified"—a subject inexhaustible and divine. The institution is deeply indebted to several liberal friends, some of whom have presented books to the library and others large donations of money towards its maintenance and increase. These donations will be acknowledged in the treasurer's balance sheet; and the committee would remind their friends that this fund is still open for enlargement.

The Rev. J. Bloomfield, Bradford, reported that the papers on the doctrine of inspiration evinced ability and industry in every case, and were written with much clearness of language and some with considerable force. Of course they showed different degrees of ability and culture.

The Rev. F. Howorth, Bury, reported respecting the answers to questions on Butler's "Analogy" that while all the papers indicated a right understanding of the ground of argument covered by the questions, some were particularly interesting from their connectedness of thought, clearness of style, and appositeness of illustration.

The Rev. John Russell, Bradford, had examined papers on Wayland's "Intellectual Philosophy," and found that each paper evinced an earnest endeavour to grasp the subject, but the difference in any one of them was not such as to warrant its being placed first, while several seemed about equal.

The Rev. Ed. Parker had examined papers on "Alford's Greek Testament," and found in each case evidence of diligent application and creditable acquaintance with the subjects treated of. The papers by Newton, Baeschlin, Greening, and Russell, were respectively best in the order of merit.

The Rev. J. Smith, Bacup, reported that the sermons submitted to his inspection were evangelical in doctrine, earnest in spirit and tone, and aimed at presenting divine truth

so as to arrest the attention of the hearer. They bore marks of diligent study, and while some were excellent all indicated commendable progress during the session. He suggested that a larger portion of the expository element should be contained in the discourses.

Mr. Henry Dunckley, Withington, reported that he had examined papers on the history of the church during the fourth century, the papers differing widely in merit. Those of the first order displayed great mastery of the subject, and evinced literary power of a superior order. Two others were inferior to these, but still meritorious; and the rest showed at least great assiduity and zeal. This year's papers showed a marked advance upon those of last year in general merit.

The Rev. W. K. Armstrong, B.A., Dukinfield, had examined the students of the Latin class in a selected portion of Cæsar's "De Bello Gallico" I., and reported most satisfactorily of their progress.

Mr. W. Shaw, of Longwood, moved the adoption, printing, and circulation of the report. The Rev. J. Russell, of Bradford, seconded the resolution.

Mr. S. Howorth, of Bacup, one of the treasurers, read the financial report for the past ten months, from which it appeared the expenditure was £928 11s. 3d., and a balance was still remaining of £38. Mr. J. S. MacMasters moved the adoption of the report, and a vote of thanks to the treasurers and secretaries for their services during the past year. He also moved their re-appointment. The Rev. J. Howe, of Waterbarn, seconded the motion, and expressed his great gratification at the success which had attended the institution. Mr. W. Watson, one of the treasurers, moved a vote of thanks to the committee and the examiners for their services. Dr. Evans seconded the resolution, which was carried unanimously, as were the previous ones. The Rev. J. Smith, of Bacup, moved a vote of thanks to the donors of books to the library of the college, and spoke of the necessity of having new books for the information and instruction of the students, many of which were necessarily too expensive for them to obtain. The Rev. M. Geissler, of Saxony, seconded the motion, and in the course of his remarks condemned the idea that a learned ministry was not needed. Such an idea resembled an old chateau—a style of thing that was passing away. He with some humour said the establishment of the institution at Bury was very suggestive. It reminded him that they would have to lay something in the grave, and he advised them whilst at the college to bury their ignorance and to bury also their prejudices. The Rev. T. Dawson, of Liverpool, and the Rev. J. Bloomfield, of Bradford, respectively moved and seconded a resolution as to the auditing of the accounts. A sermon was afterwards read by Mr. Pickles, one of the students, and the proceedings concluded. Tea was provided for the friends, and in the evening the annual sermon was preached by the Rev. E. Parker, of Farsley.

SCARBOROUGH.

The Rev. Samuel Couling having recently being compelled to resign his situation as town missionary from circumstances over which he had no control, and after more than six year's labour, is now desirous of meeting with a Strict Baptist Church needing a pastor. His address is still "Scarborough." The committee of the Town mission in the annual report just issued thus refer to Mr. Couling: "It is with regret your committee report that during last year they felt it imperative to reduce the number of your missionaries, owing to the diminution of the special fund of £200, received two years previously from the representatives of the late Mr. George Wheelhouse. Your committee therefore accepted Mr. Couling's resignation, which was placed by him in their hands in August last, and by which his engagement as one of your missionaries terminated as from the month of November following. At the same time your committee recorded upon their minutes a resolution expressive of their appreciation of Mr. Couling's 'diligent discharge of his duties as missionary, and (referring to the illness of his wife), of their sympathy with him in his domestic affliction'."

ANNIVERSARY SERMONS.

OGDEN, NEAR ROCHDALE.—On Lord's Day, May 16th, the annual sermons for the Sunday school were preached in Ogden Baptist Chapel: in the afternoon by Rev. J. Harvey, and in the evening by Rev. L. Nuttall. The congregations were large. The report of the state of the school was encouraging. Collections amounted to £65.

BAPTISMS.

LITTLEBOROUGH.—On a Lord's Day evening a few weeks ago, the first baptism at this populous village took place in the new Baptist Chapel. Considerable interest was excited, and the chapel was densely crowded. *Five* candidates were baptised by L. Nuttall the pastor. The people were very orderly, and many appeared deeply affected. Much good it is hoped will result from this solemn and interesting service.

WATERBARN. — On Lord's Day morning, May 2nd, sixteen persons were baptised on their profession of faith in Christ as their Saviour, (eight males and eight females) by the Rev. J. Harvey, of Bury. In the afternoon of the same day, after a very instructive sermon by our brother Harvey, our beloved pastor the Rev. J. Howe gave the right hand of Christian fellowship, at the table of the Lord, to those who had been baptised in the morning. We are glad in being able to state that though our pastor was unable to take part in the baptism, yet he has been able partially to resume his labours amongst us, having preached on Sunday mornings May 9th and 16th. We feel thankful to God the Father of all mercies for thus sparing him to us, and pray that his usefulness among us may be continued and increased more and more.

On Lord's Day, June 27th, we again had the pleasure of attending to this solemn yet delightful ordinance, when our pastor was himself enabled to immerse eleven young persons, six males and five females, on a profession of their faith in Jesus Christ. An appropriate discourse founded on John iv. 1, was previously delivered by the Rev. J. Brown, of Doals. Truly "the Lord hath done great things for us, whereof we are glad."

NORWICH.—May 26th, at the Gildencroft Baptist Chapel, formerly the Friends' Meeting House, five, by the pastor the Rev. C. H. Hosken. This is the first baptism in the new baptistery in the oldest dissenting chapel in the city of Norwich. We had formerly to borrow the use of Pill Street Baptistery.

LITTLE LEIGH.—April 27th, one; by Mr. A. Spencer.

KILMARNOCK. — April 18th, two; June 6th, one; by Mr. E. Stobo.

DEATHS.

DEATH OF MR. GEORGE BRADDICK, OF BELIZE, BRITISH HONDURAS.—A note, dated from Belize, April 7th, states that Mr. George Braddick, whom I have known by correspondence and testimony for many years, as a Baptist of high principle, and of a very noble, generous spirit, entered into rest on the first of April last. He had been confined to his bed for nearly six weeks, and before that time had felt that his health was failing. The blessed hope which he had so long possessed is said to have been with him to the end. He was sensible to the last, and spoke of himself as "a sinner saved by grace alone." He was sixty-six on the 24th of last December. The last letter which I received from him was dated Feb. 4th. He said, "I am still spared though in much weakness, glory be to God's holy name, I hope He is purifying my soul for a better world, where Jesus reigns, the King of saints. He will lose none that the Father has given Him. I am happy to hear that the Scriptures are allowed to be read in Spain, and I hope they may soon be permitted in Rome, and all catholic countries. I pray the Lord to hasten the time of his promise when the gospel shall spread over the whole earth, as the waters cover the sea; when Jew and Gentile shall own the Messiah as the Lord of glory." These words are a fit expression of the desire of his whole soul that the Redeemer might be glorified. I have known intimately the course pursued by Mr.

Braddick during the changing and trying events which have occurred at Belize; and can bear the highest testimony to the manner in which he has united firm fidelity to the will and honour of Christ, with fervent love towards God and man. This tribute cannot affect him; but when the godly pass away in honour, from their service to their rest, it is but fit that we should glorify the grace of God in in them. WM. NORTON.

MARGARAT FIELDING was a most consistent member of Zion church, Bacup, and highly esteemed by all who knew her. She was the daughter of Robert Heywood, the faithful and zealous minister of Cloughfold, and was baptised by her father at Water in the year 1820, when she was twenty-six years old. She had been subject from her childhood to deep religious impressions, and long the conflict was carried on before she decided to be the follower of the Lord Jesus. Having put on Christ in baptism and given herself to God's people, she was enabled by divine grace to bear an honourable testimony for her Lord for many years. During the last twelve months of her life, our dear sister endured much severe affliction, which she bore with Christian patience and calmness of spirit, committing the whole of her care into the hands of her heavenly Father. Her great concern in her sick chamber was to know how the cause of Christ prospered; and her eyes often beamed with brightness and her spirit revived when she heard of the work of the Lord advancing. On Lord's Day, April 25th, her spirit passed away to the abode of the blessed, and to be ever with her Lord. She often told her husband not to sorrow after her, because she was going to her Saviour. On the 29th of April the remains of our dear sister were interred at Cloughfold Burying Place in the family vault, aged seventy-three years. Brother Davies, of Zion, officiating at the house, and Brother Pattison in the chapel and at the grave. As we gazed into the grave we thought that the night and the sleep would be cœval. The bright morn of the resurrection will dawn when the mortal shall be clothed with immortal bloom.

APRIL 18th, at Goodshaw, in Rossendale, Mrs. Ann Shenton, wife of Mr. Thomas Shenton, in the 23rd year of her age, and was interred at the Baptist Cemetery, Goodshaw, on the 22nd, the Revs. A. Nichols and W. G. Fifield conducting the devotional exercises. Mrs. Shenton was brought to the knowledge of the truth under the ministry of Mr. Nichols; baptised by him and joined the church at Sunnyside, but in the movements of a Divine providence was dismissed to the church at Goodshaw, under the pastoral care of Mr. Fifield; for many years she has been in a delicate state of health, and her last confinement brought down the earthly house of her tabernacle. Her quiet and unoffensive manner endeared her to many, whilst her firm belief and ardent attachment to the grand truths of the gospel, enabled her to quit the world without a fear or doubt as to the future, so that her friends have not to sorrow as those who have no hope concerning this their sister's death.

AT Goodshaw, April 21st, in the 78th year of her age, Ann Eastwood, widow of the late Mr. Joseph Eastwood of that place, and was interred in the Baptist Cemetery, Goodshaw, on the 27th. Messrs. A. Nichols and W. G. Fifield officiating on the solemn occasion, Mrs. Eastwood was baptised by the venerable Mr. John Filling then minister at Goodshaw. After his death, she sat for several years under the pastorate of Mr. A. Nichols, who commenced his ministry there in 1836, and was one of the first who voluntarily signified her intentions to go with her pastor (to whom she was always most sincerely attached) to commence the new interest at Sunnyside, near Rawtenstall, on the 5th, of September, 1847. "Blessed are the dead which die in the Lord from henceforth."

AT the Water, near Lumb, in Rossendale, Mr. Richard Heyworth, suddenly, in the 51st year of his age, on the 20th day of May, leaving a widow and three children to lament their loss. Richard was for many years one of the singers at the Baptist chapel, Sunnyside, and son of the late venerable Mr.

Henry Heyworth, who for many years was the senior deacon of the Baptist church at Goodshaw, then under the pastoral care of the Rev. John Pilling and Abraham Nichols, and a man "who feared God above many." Richard was interred at the Baptist chapel Lumb, on the 22nd instant: the Rev. T. Vasey officiating, and on the 30th, the Rev. A. Nichols attempted the improvement of the event at Lumb from Jer. xxviii. 16, "this year thou shalt die."

JUNE 26th.—Died at Crowle, Lincolnshire, aged 65 years, Martha Middleton, for twenty-eight years a worthy and esteemed member of the Baptist church in this town. She endured with great patience a long and painful illness, very much supported by the promises of the gospel, but weakness, mortality, corruption, all proclaim as she has borne the image of the earthly, so shall she bear the image of the heavenly. Her mortal remains were interred in the Baptist Burial Ground before a numerous audience. The service was conducted by her pastor Mr. J. Stutterd.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By MR. WHITEHEAD.	£	s.	d.
T. Hargreaves, Esq., Accrington	0	5	0
Mr. Azariah Thornton, Hunslett	0	10	0
Mr. Cousens, Buckhurst Hill	0	10	6
Rev. W. Jeffery, Westbury Leigh	0	5	0
Mr. J. Piggott, Aylesbury	0	2	6
Rev. H. Perkins, Bedminster	0	5	0
Mr. Reed, Brighton	0	10	0
Rev. E. Merriman, Dorchester	0	5	0
Rev. H. Fuller, Ashampstead	0	5	0
London.			
Mr. Toone	0	10	0
William Pope, Esq.	1	1	0
James Mote, Esq.	1	1	0
Rev. J. Hobson	1	1	0
Rochdale.			
Mr. J. Cropper, D.	0	10	0
Mr. Jonas Noble	0	5	0
Mr. B. Gibbs	0	2	0
Leeds.			
William Illingworth, Esq.	0	10	6
W. B. Hindle, Esq.	0	10	6
John Barran, Esq.	0	10	6
Mr. J. T. Wilson	0	5	0
Mr. William Roberts	0	5	0
Mr. Joseph Webster	0	5	0
Mr. Joseph Parkin	0	5	0
Mr. George Rowand	0	5	0
Mr. Thomas Shaw	0	5	0
Five Friends, 2/6 each	0	12	6
Dewsbury.			
Rev. N. H. Shaw	0	5	0
Mr. James Smith	0	5	0
Mr. Joshua Mitchell	0	10	0
Mr. Astin	0	2	6
Chapel Fold.			
Rev. S. Hall	0	2	6
Mr. James Ellis	0	5	0
Mr. Joseph Travis	0	5	0
Mr. T. Ellis	0	2	6
Farsley.			
Rev. E. Parker	0	7	6
Reuben Gaunt, Esq.	0	7	6
Mr. Jonathan Marshall	0	5	0
Mr. Reubin Hainsworth	0	5	0
Mr. Thomas Hollings	0	5	0
Mr. Joseph Craven	0	5	0
Mr. Fairbank Barnes	0	5	0
Mr. Daniel Wade	0	5	0
Several Friends	1	7	6
Mirfield.			
Mr. Joseph Brown	0	5	0
Mr. William Brooks	0	5	0
Mr. George Jessop	0	5	0
Mr. George Ellis	0	5	0
Mr. J. Mann	0	5	0
Mrs. Henry Walker	0	5	0
Three Friends, 2/6 each	0	7	6
Bristol.			
Messrs. E. S. and A. Robinson	1	1	0
Henry Bennett, Esq.	0	10	0
C. W. Kinzel, Esq.	0	10	0
Mr. E. Peacock	0	10	0
Mr. John Bennett	0	5	0
Mr. Theophilas Ackerman	0	5	0
Mr. George Pine	0	5	0
Mr. William Clark	0	5	0
Mr. A. F. Morcom	0	5	0
Mr. William Griffin	0	5	0
Mr. James Smith	0	5	0
Mr. W. H. Short	0	5	0
Mr. C. Tuckett	0	5	0
Mr. R. G. Whiting	0	5	0
Rev. R. P. Macmaster	0	5	0
Mr. H. A. Medway	0	5	0
Mr. George Clement	0	5	0
Mr. R. A. Young	0	5	0
Mrs. Drinkwater	0	5	0
Mrs. Goss	0	5	0
Mrs. Morton	0	5	0
Three Friends, 2/6 each	0	7	6
Bath.			
George Cox, Esq.	0	10	0
Mr. C. C. Davis	0	5	0
Four Friends, 2/6 each	0	10	0
Warminster.			
Mr. William Hardick	0	5	0
Mr. E. Baker	0	5	0
Mrs. Farmers	0	5	0
Mr. T. Hardick	0	2	6
Bratton.			
Mrs. Cowdery	0	10	0
Mrs. T. Whitaker	0	5	0
Mr. George Brent	0	5	0
Mr. Robert Reeves	0	5	0
Mr. John Reeves	0	5	0
Rev. H. Anderson and Friends	0	12	6
Weymouth.			
Mr. A. Dennis	0	7	6
Mr. J. Humphrey	0	5	0
Friends	0	7	0
Westbury.			
Rev. J. Preece	0	2	6
Mr. B. Lane	0	5	0
Mr. W. Keates	0	5	0
Mr. W. Beaven	0	5	0
Mr. Thomas Reeves	0	5	0
Mrs. Anderson	0	5	0
Friends	0	7	0
Frome.			
Mrs. Holroyd	1	0	0
Mr. T. H. Holroyd	1	0	0
Mr. Henry Houston	0	7	0
Mr. C. Houston, D.	0	5	0
Mr. A. Coombs	0	5	0
Mr. H. P. Coombs	0	5	0
Mr. Joseph H. Fussell	0	5	0